sought to trace this unity, In a more mystical but to some extent a more profoundly exact way, to numbers and forms, Speculators in modern times have imagined that investigation will at length disclose some great logical abstraction or physical power as the origin and cause of this unity/5"* Now this unity, if we do not mistake, is just to be traced to a universal order, and the universal appreciation of it to the way in which this order is pressed upon our notice. All science proceeds upon this order, and genius has ever been employed in unfolding it. Lofty minds, such as those of Plato arid Kepler, have at times erred in transferring their own ideas of order to the objective world ; but it is not the less true that this order permeates all nature, and that all discoveries have been made by the inquirer setting out in quest of it. But this unity does not spring, as thoIonians thought, from a unity of physical element; nor from the inherent powers of figures and numbers, as the Pythagorean,[1]-; asserted ; nor from a fundamental logical principle, as some modern German metaphysicians seem to think; nor from a unity of physical power to be discovered some time or other, as certain physical philosophers appear to imagine. [a] The philoso-pher," says Humboldt, "arrives at last at an intimate persuasion of one indissoluble chain of affinity binding together all. nature." The one principle which reigns is a principle of order amidst a vast number of elements, but all brought by it into subordina-tion, and using forms, and numbers, and physical forces, only as its principal instruments, and tying nature, not us an indissolu-ble chain, but as the string keeps together the bunch of Mowers until they wither. It is the same unity as there is in a taste-fully laid-out garden, in a skilfully planned building, with this only difference, that in these it is a mere unity formed among

previously existing materials, whereas, in the works of God, it is*

* Aug. Oomtc represents the positive philosophy an tending towards representing different observable phenomena as the particular states of a general fact like that of gravitation—(Phil. Pos. vol. i. p. 6.) Schelling seems to trace this unity to absolute existence- developing itself, and Ilogcl to the unity of [redacted] contradictories- and the identity of being arid thought. But this unity JH not one of identity but of adaptation, instituted by Him who made matter, arid mind to contemplate matter. It proceeds from the correspondence between the powers and aptitudeti of the mind and the- properties and order of the physical universe. Juttt us there is an adaptation between the eye and the light that falls on it and the harmonious colours in, nature, so there is a correi-pondcucft between the obscrvir'^ rinrl and the world obn; rvcd by it